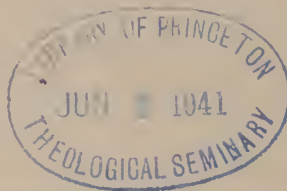


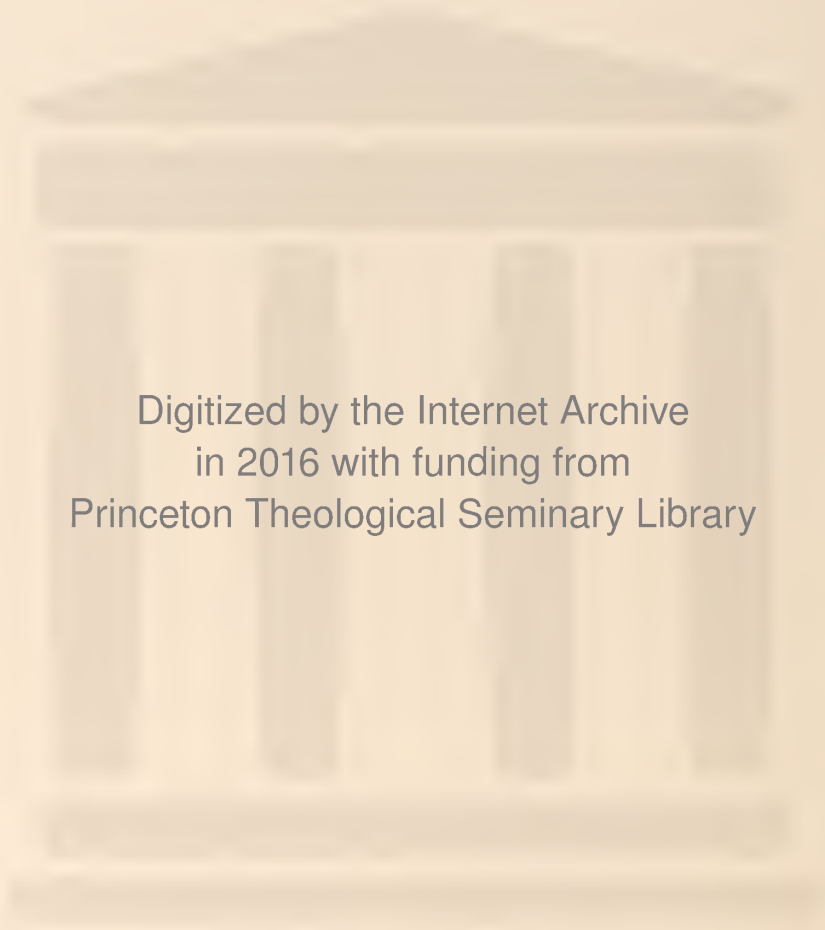
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The Princeton Seminary Bulletin

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Vol. XX

PRINCETON, N. J., May, 1926

No. 1

The One Hundred and Fourteenth Commencement

Splendid May weather again favored the returning Alumni and friends of the Seminary during the Commencement season, May ninth to eleventh. On Sunday, President Stevenson preached the Baccalaureate Sermon in Miller Chapel and the Lord's Supper was observed. In the afternoon the Graduating Class had a fellowship meeting, and in the evening at a union service of the First and Second Presbyterian Churches, in the First Presbyterian Church, the Seminary Chorus rendered a number of selections and the Rev. Louis E. Holden, D. D., '91, Vice-President of Beloit College, Wisconsin, gave the address.

On Monday afternoon and Tuesday morning the Board of Directors held their regular Spring Meeting; in the afternoon President and Mrs. Stevenson gave a reception at "Springdale" for the Graduating Class, returning Alumni and friends of the Seminary; and in the evening, a number of classes held reunions and several of the Seminary clubs assembled their Alumni at dinners.

On Tuesday morning the Commencement exercises were held in the First Presbyterian Church. The Rev. Maitland Alexander, D. D., '92, President of the Board of Directors, presided; the Rev. Charles R. Erdman, D. D., '91, Moderator of the General Assembly, offered prayer. The Rev. John Van Ess, D. D., '02, Missionary of the Reformed Church to Arabia, gave the Commencement Address on "Christian Irredentism," which forms an article in this issue of the Bulletin. After the conferring of degrees and announcement of fellowships and prizes, the President of the Seminary addressed the graduating class. Again the Seminary Chorus contributed to the services of the day by leading the singing and rendering a number of selections.

The gathering of Alumni has in recent years become so large that the accommodations in Stuart Hall for the Alumni luncheon have become entirely inadequate. By the courtesy of the University, the University gymnasium was put at the disposal of the Seminary for the luncheon this year, and the ample and delightful place of meeting greatly contributed to the pleasure and success of the Alumni gathering. The number of returning Alumni was probably the largest in the history of the institution. The Seminary dormitories were filled to overflowing with those who wished to spend the night, and some four hundred and sixty men sat down at the luncheon in the gymnasium; beside one hundred and sixty visiting ladies were entertained at

luncheon by the Seminary in the parish house of the First Church. Among those present at the Alumni luncheon was the Rev. Ezra F. Mundy, '55, the oldest living graduate of the Seminary, to whom special recognition was given.

At the meeting of the Alumni Association, on nomination of the Executive Committee, officers were elected for the ensuing year as follows: President, Rev. W. P. Finney, D. D., '86; Vice-President, Rev. Kerr Duncan Macmillan, D. D., '97; Treasurer, Rev. Charles R. Erdman, D. D., '91; Secretary, Rev. Robert M. Russell, '15, and additional members of the Executive Committee, Rev. W. P. Fulton, D. D., '87; Rev. J. Marshall Linton, '07, Rev. Harold S. Laird, '17. Dr. Erdman gave his report as Treasurer, and President Stevenson addressed the Alumni. Addresses were also given by the Rev. Alfred H. Barr, D. D., '96, speaking as a member of the Faculty of McCormick Seminary, and by Professor J. Gresham Machen, D. D., '05. and by the Rev. W. P. Finney, D. D., '86, the newly elected President of the Association.

The Executive Committee recommended to the Assembly the formation of an Alumni Council as a more permanent body to take the place of the annually changing Executive Committee; the personnel and functions of this Council to be presented at the Annual Meeting of the Association next year. The recommendation was adopted.

A vote of thanks was given to President John Grier Hibben, D. D., '86, for the courtesy of the University in granting the Seminary the use of the gymnasium for its luncheon.

A vote of sympathy was extended to Prof. J. Ritchie Smith, D. D., '76, who was unable to be present because of illness, and congratulations were extended to him on the approaching fiftieth anniversary of his ordination to the Christian ministry.

A vote of thanks was extended to the Seminary Chorus.

After singing "Blest Be The Tie That Binds," the Benediction was pronounced by the Rev. Clarence E. Macartney, D. D., '05.

Degrees, Fellowships and Prizes

The degree of Bachelor of Theology was conferred upon the following students who hold the degree of A. B., or its academic equivalent from an approved institution, and who have completed the course of study prescribed therefor in this Seminary:

James K. Akimo
Frederick Hadley Allen, Jr.
Llewellyn Kennedy Anderson
James Flint Boughton, Jr.

Sam Ralph Brenner
Thomas Law Coyle
Oscar Levi Daley
William Henry Dils
Edmond Granger Dyett
Clarence Ford French
Lawrence Blair Gilmore
William Jennings Groah
William Edward Hawkins, Jr.
Joseph Adolph Howard
John Earl Jackman
Christian Schriver Jessen
Harold Emile Kenrick
Warren Edward King
Alfred Lee Klaer

Stanley Charles Lange
Lenn Learner Latham
John Richard McAliley
William Alexander McCall
Paul Harper McKee
Norman Spurgeon McPherson
Charles Harnish Neff
John Alexander Orange
Hyung-Nong Park
Eugene Wesley Pilgrim
James Raymond Sampson
Robert Denham Steele
Franklin Warren Stevens
Samuel Herbert Sutherland
Garrett Simon Tamminga
Claude Henry Thomas
Albert Elias Tibbs
William David Turkington
Ernest Vanden Bosch
Lowell Anderson Van Patten
Eunace Artemas Wallace
August Herman Wessels
Jay Gomer Williams
Robert Allen Newton Wilson
William Clarence Wright
William August Zoerner

Kenji Kikuchi
Kwan-sik Kim
John Leonard Koert
Henry Arthur Lynch
Jarvis Scobey Morris
Ladislav Muzsnaï
Toyobei Nakazawa
Byron Christopher Nelson
Hyung-Nong Park
Charles Herford Reed
Chester Elijah Rettew
David Worth Roberts
John Renze Rozendal
John Rubingh
Andrew George Solla
James Sprunt
Irby D. Terrell
Gerrit Timmer
Noriyoshi Toku
George Clarence Westphal
J. Christy Wilson
Parks Watson Wilson
Johannes Wilhelm Ylvisaker
Habib Yusufji

and Edward John Ardis, having completed his work in the Seminary for the Th.B. and the Th.M. degrees, these degrees will be granted him on his having obtained the prerequisite A. B. degree.

The degree of Master of Theology was conferred upon the following students who hold the degree of A. B., or its academic equivalent, and the degree of Th.B., or its theological equivalent, from approved institutions and who have completed the course of study prescribed therefor in this Seminary:

John Apostol
Fred Bronkema
Harold Milford Carlson
Robert Lorenzo Clark, Jr.
Athel Dale Cotterman
Jesse Miller Dale
Earl Dubbel
Michael Fehér
Richard J. Frens
Alexander Gray
Eben-Haëzer Greyling
Floyd Eugene Hamilton
Martin Armstrong Hopkins
Jacob R. Kamps

Fellowships and Prizes were awarded as follows:

The Alumni Fellowship in New Testament and the Archibald Robertson Scholarship to Albert Elias Tibbs.

The William Henry Green Fellowship in Semitic Philology to William Jennings Groah.

The Gelston-Winthrop Fellowship in Church History to Robert Denham Steele.

The Gelston-Winthrop Fellowship in Apologetics to Lawrence Blair Gilmore.

The Gelston-Winthrop Fellowship in Systematic Theology to Thomas Law Coyle.

The Hugh Davies Prize in Homiletics to Charles Harnish Neff.

The Benjamin Stanton Prize in Old Testament Literature to Charles Jahleel Woodbridge.

The First Robert L. Maitland Prize in New Testament Exegesis to Allan Alexander MacRae.

The John Finley McLaren Prize in Biblical Theology to Robert Arthur Miller.

The Archibald Alexander Hodge Prize in Systematic Theology to Calvert Nice Ellis.

Christian Irredentism

COMMENCEMENT ADDRESS DELIVERED BY
THE REV. JOHN VAN ESS, D. D.

In the city of Paris there is a large, open square called the Place de la Concord. As you approach it from the side of the Arch of Triumph you see a semicircle of statues, each statue representing a city of France. Before the war, on the anniversary of the Battle of Sedan, the statue representing Strassbourg was draped in black, mute witness of the torture and humiliation felt by every Frenchman because there still were others, their kinsmen in race and language, and rightful heirs with themselves of the glory and protection of France, who yet were deprived of their heritage by an alien power. As the years passed by irredentism became to every Frenchman a flaming passion, handed down from father to son, all consuming in its hot intensity, fusing the souls of Frenchmen into one soul, the soul of France.

As each Easter day we pass with the Risen Christ through the arch of His triumph, do we see with tear-dimmed eyes half a world still swathed in the blackness of sin and despair, do we see it as a world redeemed but not recovered, paid for but not possessed? Has it become to us a flaming passion, consuming our smugness and our complacency, fusing us into a oneness of purpose and hope and desire—a sacred torch handed down to our sons and daughters? Can we, do we, feel the torture and humiliation of our Lord's reproach who nearly twenty centuries ago said "Go" and we have not gone,—or are we ready to admit that Christ's Kingdom has gone bankrupt, His program gone shipwreck, and that it is our only task to rescue here and there some battered fragment of a soul? Is our outlook that of the defeatist, or that of the irredentist? Hitherto we have been defeatists, in practice if not in principle, and defeatism is treason by every rule of reason and religion.

There are three aspects of Christian Irredentism which I wish to stress:

1. THE KINSHIP OF THE WORLD.

It was that which made so boundless the horizon of Paul's vision—that God had made of one all nations for to dwell on the face of the earth—that in Christ there cannot be neither Greek nor Jew, barbarian, Scythian, bondman, freeman—but all alike with us, in race if eternity be the measure of a man, alike too in essential color, with a place for each in the spectrum of his environment, but each incomplete without the other, to make up the white light of God's glory. Search and see that out of the west ariseth no prophet. Let the people of the world today pass before you one by one. Every fourth will be Chinese, every fifth an Indian, every sixth a negro or his equal. Picture them then in all their squalor and degradation, in all their ignorance and superstition—but before you stand apart from them go out some night and look at the heavens. Look at Arcturus. You know how they measure how far away is Arcturus. They take an angle, then six months later when the earth has swung to her aphelion, a mere trifle of 186 million miles, they take another angle, and with the base and two angles, they measure the altitude of the triangle whose angle at the vertex is .127 of a second of arc. Look now at Christ. Then span the distance between yourself with all your learning and culture and that Hottentot, and look at Christ again. The resultant parallax will become to you a parallel as you fall in dust before Christ's face. What said Christ? Who is my mother and who are my brethren? Whosoever shall do the will of my Father Who is in Heaven, he is my brother and sister and mother. Kinsmen all in race. And kinsmen too in language. Do you understand the language of human pain? Listen. Once I was going to our Mission hospital early in the morning. At the door I found a leper whom some Arabs had left there. During the night the rats had gnawed away his heels as he lay there in his helplessness. So I called the dresser and together we started to carry him to the infectious ward. The dresser put his arms around the wretched leper's knees and middle, and I put my right arm around his shoulders and tried to support his head with my left hand. As we were entering the ward I half stumbled and my left hand involuntarily clutched, and that ghastly skull gave way like a piece of rotten card-board and the brains gushed over

my fingers. Oh, Church of the pitying Christ, do you hear the language of human pain? Do you, hearing, understand that you might have been that leper but for the grace of God?

You have read Dan Crawford's book *Thinking Black*. You remember the chapter called *Red Sunsets*. King Chona lay dying in Africa. Being a king he must not pass out alone. It would be unkingly. So from the moment he breathed his last breath, human blood began to flow. Every footstep of those who bore the royal corpse was over ground sodden with blood, the body was lowered into a grave aglow with the same crimson flood, and when all was over and the king was buried, the grave was moulded over with plaster made of earth, and, not water, but human blood again. Men and women, disciples of Him Who loved even the worthless fifth sparrow, how can you stop your ears to the wails of men and women and children, alike with yourselves in their hopes and little ambitions and fond desires!

Do you understand the language of human aspiration? Listen to India, to China, Arabia, Persia, Turkey and Egypt, speaking in accents of hope, of struggle, of freedom and high endeavor. Hear Gandhi as he preaches to India in the words of Jesus, hear Mustapha Kemal as he pronounces woman free and equal with man, hear Zaghlul, Abdul Kerim, Atrash, Riza Khan, stammering but burning to utter each to his people the words which speak of newer and higher living. Do you understand the language of sin—the coarse, heavy words which strike like a bludgeon in the east, which pierce like a supple poniard in the west, but sin everywhere and speaking of the need of a Saviour for east and for west?

Do you understand that universal language of pain, of aspiration, of sin, of freedom and life and salvation, that language spoken wherever men struggle and women suffer and little children wait and wonder, and will you say the whole world is not kin?

The second aspect of Christian irredentism which I wish to stress is:

2. THE KINSHIP OF JESUS CHRIST.

Three children saw the Mauretania pass out into the ocean. Said one, aged five: "Oh, look at the big ship. It must be worth at least ten dollars." Said the second, aged eight: "Ten dollars, why that's nothing. That ship must be worth at least a hundred dollars." Oh, said

the third, aged ten, "You two know nothing at all. Why that ship is worth all of a thousand dollars." But even so we have tried to appraise Jesus Christ in terms of human glory. We have pressed upon His brow diadems of human majesty, and in His name have gone out to the beat of the crusading drum, with strange devices on our fluttering banners, out from barracks of Gothic architecture where we lolled our spiritual lives away, out to conquer a world while we sang: The Son of God goes forth to war.

And why have we not conquered the world? Simply because we have not gone in the spirit of our King, for He is not such a King. Read the Gospels again. Wherever you find Christ's name closely associated with kingship you will find an incongruity. In the royal register in Matthew are mentioned among others three women: Tamar, Bathsheba, and Ruth of accursed lineage, witnesses all that human frailty cannot stain a heavenly pedigree. Born in a manger—*born* King of the Jews. Refusing a crown and praying alone. Riding into the city on a colt the foal of an ass with eyes still wet from weeping over Jerusalem. Then shall the *King* say: I was hungry, thirsty, naked, sick and in prison. A King silent before a governor, and giving place to a robber. Crowned with thorns, mocked, buffeted, and spat upon, clothed only in the scarlet of his own blood, a king dead, and when He rose, looking like a gardener save for the prints of the nails in His hands. And yet that was kingly, that was truly regal, for He could not and would not be measured by human standards. Can such a King conquer a world? He conquered the Roman centurion for when he saw how He died he said: Verily this was the Son of God.

He conquered Saul of Tarsus and made him an ambassador despite his chains. He can conquer Japan, eager, clever Japan; He can conquer China, ponderous, persistent, potent China; He can conquer India, sensitive, suffering India; He can conquer Africa, trembling, fearful Africa; He can conquer Islam, brave, reckless, defiant Islam.

But how will He conquer? And so I wish to stress the third aspect of Christian irredentism:

3. THE CONDITIONS OF VICTORY.

Listen to His great apostle: In labors, in prisons, in stripes, in death, beaten, stoned,

wrecked, imperilled, in hunger, thirst and fastings, in cold and nakedness, in anxiety, yet more than conquerors through Him that loved us. Supervincimus, supervictors. There is something higher than victory as men count victory. And its first condition is:

a—A Deep Humility.

For He loved us, He loved even us, and therefore He must love the world. What had we to offer, we of the vaunted west, but force, and wealth and the pace that kills? To offer to Him, who could command legions of angels, who became poor for us, and spent whole nights in prayer.

b—A Great Simplicity.

As little children, our only boast our Father's strength and wisdom, our only power the power of the Cross, that simple, simple message that we ourselves cannot understand and yet know to be eternally true and all sufficient. To let men see Christ, as He is, and not us at all, or ever.

c—Consciousness of His Presence.

I saw Christ once, in the delirium of a fever, standing by my bed. I know it was Christ for I saw His hands and feet, and his forehead all marred and scarred, but the face was the face of a common Arab. And then I remembered His words: As ye have done it to one of the least of these my brethren ye have done it unto me. Perhaps some day on some desert high-way, as I hand to one whom I regard as a common Arab a cup of cold water I shall see the prints of the nails in his outstretched hand and I shall see Christ face to face again. But I know He is always very near. I hear his footfalls often, need think I may meet him anywhere. Can He walk to-day with us in the midst of this busy world? I think He can. I know He does.

d—Utter and Implicit Obedience.

Counting all things, all *things* but loss for the excellency of the knowledge of Christ.

I wish to ask the permission of the students to tell again a story which I told a few weeks ago, for it sums up all I have tried to say. A year ago last January a young Arab came to my study in Basrah. I did not know him personally but knew of him as belonging to a good family, comfortably situated, well educated. After the preliminary greetings he took out from beneath his mantle something wrapped

up in a silk handkerchief and laid it on the table. I unwrapped it and found therein an Arabic Gospel of John and of Matthew. He said: I bought these some time ago from one of the Mission's evangelists. I have read them and reread them and have come to the conclusion that they are true and that I must become a disciple of Jesus Christ. I said: I am not very glad to hear that, but you know the next step, you must confess Christ before men. You may not keep that a secret for Jesus said: Him that denieth me I will deny. Yes, he said, I know that too. But, Sir, you know what it means for me. My family will probably stab or strangle or poison me. But I am not so afraid of that. There is one thing, though, which I cannot bear to think of. My family will in any case cast me out, and I have a little son, the same age as your son. I cannot bear the thought of losing him. But I said: S—, Jesus said: "He that loveth son or daughter more than me is not worthy of me." Then we prayed together, and at last he went out into the night.

Between our house and the main road is a narrow dark path, and for a long time after he had left I could still hear him sobbing under the palm trees in the agony and conflict of his soul. But long after he had gone I still sat in my study, wondering, wondering whether I had done right, whether I had not laid too heavy a burden upon that young Arab. But my mind always came back to the saying of Jesus: "If any man would come after me, let him deny himself and take up his cross and follow me." I thought I had done right. But when I reached America last June and began to go up and down in the land I began to think I had done wrong. You say: What do you mean, surely the words of Jesus are plain and unequivocal. Yes, I know that, but listen. I see men and women here who are in good and regular standing in the church, they sacrifice nothing worth mentioning for Christ, they come to the Lord's table, and nobody calls in question their right to come except the Lord Himself. We missionaries want to know how many standards of discipleship there are. Back in 1896 William Jennings Bryan came before the country on a platform of Bimetallism, but the business men of the country repudiated his theory. They said, We cannot have a double standard of value, there can be only one standard, pure gold.

But I fear that the church has been clinging to a double standard. We are your missionaries. You sent us. Now answer us this question: Shall we apply to the Arab your standard? Then we shall say: Very well, sacrifice only if it does not hurt, be a disciple at no cost. Or, do you dare to have applied to yourselves the standard which we apply to the convert in Christless lands, the standard He Himself set? We challenge you and we wait for your answer.

Jesus I my cross have taken,
All to leave and follow Thee,
Destitute, despised, forsaken,
Thou from hence my all shalt be.

Plans of the Graduating Class

The plans of the members of the graduating class so far as determined are as follows:

J. K. Akimo, Pastor of the Kahuku, Hawaii, Church.

F. H. Allen, Jr., Pastor, Presbyterian Church at Mt. Pleasant, Utah.

L. K. Anderson, Missionary of the Presbyterian Church to West Africa.

J. F. Boughton, Jr., Pastor, Methodist Episcopal Church, Avon-by-the-Sea, N. J.

S. R. Brenner, Pastorate in the Reformed Church, U. S.

Sargent Bush, plans not yet settled.

T. L. Coyle, further study.

O. L. Daley, Assistant, Second Presbyterian Church, New York City.

W. H. Dilts, Pastor, Presbyterian Church, Matawan, N. J.

E. G. Dyett, Foreign Missions after a year.

J. M. Ewing, Assistant, First Presbyterian Church, Norristown, Pa.

C. F. French, Pastorate in the Methodist Church.

L. B. Gilmore, further study as Fellow in Apologetics.

W. J. Groah, further study as Fellow in Semitic Philology.

W. E. Hawkins, Jr., Evangelist, Methodist Church, South.

Ned Hill, Pastor, Methodist Church, Belmar, N. J.

J. A. Howard, Pastor, Presbyterian Churches, Montgomery and Montoursville, Pa.

J. E. Jackman, Pastor, Presbyterian Churches, Springfield and Holmes, Pa.

C. S. Jessen, Pastor, Presbyterian Church, Circleville, N. Y.

H. E. Kenrick, Pastor, Methodist Church, North Adams, Mich.

W. E. King, plans not yet settled.

A. L. Klaer, Instructor in Bible, Lafayette College.

S. C. Lange, Pastor, Chelsea Church, Atlantic City, N. J.

L. L. Latham, Pastor, The Warren Avenue Presbyterian Church, Saginaw, Mich.

G. B. Leeder, Missionary of the Presbyterian Church to India.

J. R. McAliley, plans not yet settled.

W. A. McCall, Missionary of the Presbyterian Church to Syria.

Paul H. McKee, Assistant, First Presbyterian Church, Steubenville, Ohio.

N. S. McPherson, plans not yet settled.

C. H. Neff, Pastor, Old Tennent Church, Tennent, N. J.

J. A. Orange, plans not yet settled.

H. N. Park, further study.

E. W. Pilgrim, Pastorate in the Methodist Church.

W. A. Price, Jr., plans not yet settled.

M. W. Remaly, Pastor, Presbyterian Church Elysburg, Pa.

R. P. Riddick, further study.

J. R. Sampson, plans not yet settled.

B. Smetanka, Ministerial service, Czechoslovakia.

R. D. Steele, Minister, Presbyterian Churches, Ridgebury, Denton and Centerville, N. Y.

F. W. Stevens, Pastor, Presbyterian Church, Delaware City, Del.

S. H. Sutherland, Pastor, Grace Presbyterian Church, Los Angeles, Calif.

G. S. Tamminga, plans not yet settled.

C. H. Thomas, Missionary in China.

A. E. Tibbs, further study as New Testament Fellow.

W. D. Turkington, Pastor, Methodist Church, Lakehurst, N. J.

E. Vanden Bosch, Pastor, Presbyterian Church, Weatherly, Pa.

L. A. Van Patten, Assistant, Westminster Presbyterian Church (U. S.), St. Louis, Mo.

A. D. Viernes, further study.

E. A. Wallace, plans not yet settled.

W. M. Weaver, Pastor, Pine Grove Presbyterian Church, Sunnyburn, Pa.

A. H. Wessels, Pastor, Chanceford Presbyterian Church, Woodbine, Pa.

J. G. Williams, Pastor, Welsh Presbyterian Church, Oshkosh, Wis.

R. A. N. Wilson, Assistant, Presbyterian Church, Westfield, N. J.

W. C. Wright, Pastor, Presbyterian Church, Mount Holly, N. J.

W. A. Zoerner, Missionary of the Presbyterian Church to India.

Lectures on Christian Hymnody

The Seminary welcomed this year as lecturer on the L. P. Stone Foundation, the Rev. Louis F. Benson, D. D., Editor of "The Hymnal," Author of "Studies of Familiar Hymns," and "The English Hymn." Dr. Benson has the unique distinction of having been three times the Stone Lecturer, having given in the session of 1906-07 a course on "The Psalmody of the Reformed Churches," and in 1909-10 a course on "The Hymnody of the English-Speaking Churches." The subjects of the several lectures in the series this year were: "The Apostolical Ideal of Hymnody," "The Relation of the Hymn to Holy Scripture," "The Relation of the Hymn to Literature," "The Contents of the Hymn," "The Text of our Hymns," and "Hymn Singing." The lectures were so instructive and illuminating that the hope was awakened that Dr. Benson would see his way to publish the lectures and so add one more to the valuable series of books that have grown out of the L. P. Stone Foundation.

The Students Lectures on Missions

The course was given this year by the Rev. John Van Ess, D. D., of the Reformed Church of America, Mission-

ary to Arabia. Dr. Van Ess graduated in the class of 1902 and went immediately to the field, where he has been one of the company of men who have built up the remarkable mission in Arabia. At the same time he has gained recognition as a scholar in the field of Moslem literature and religions. Dr. Van Ess spoke informally but with a deep conviction and out of a wide experience. His subject was "The Missionary and His Message." He dealt with the attitude of mind of the candidate for the mission field and with the problems and methods of the missionary on the field, especially in missions among the Mohammedans, and in his last lecture discussed the situation, political, social and religious, that at present exists in the Mohammedan world, and more especially in the Arabian portion of it.

Visiting Preachers and Lecturers

On invitation of the Faculty the following ministers preached in Miller Chapel:

The Rev. Samuel C. Craig, D. D., of Princeton, N. J.

The Rev. Robert S. Inglis, D. D., of Newark, N. J.

The Rev. Jesse M. Corum, D. D., of Norristown, Pa.

The Rev. Clarence E. Macartney, D. D., of Philadelphia, Pa.

The Rev. George Johnson, Ph.D., of Lincoln University, Pa.

The Rev. Louis F. Benson, D. D., of Philadelphia, Pa.

The Rev. Sylvester W. Beach, D. D., of Princeton, N. J.

The Rev. Franklin B. Dwight, of Princeton, N. J.

The Rev. Harold McAfee Robinson, D. D., of Philadelphia, Pa.

The Rev. John Van Ess, D. D., of Arabia.

The Rev. Nathaniel J. Sproul, D. D., of Salem, N. J.

The Rev. Maitland Alexander, D. D., of Pittsburgh, Pa.

A special Day of Prayer was observed on February 4th, with an early morning communion service conducted by President Stevenson, and addresses in the morning, afternoon and evening by the Rev. Henry Howard, D. D., Acting Minister of the Fifth Avenue Church, New York City.

Addresses have been delivered before the Seminary on various phases of religious life and work by the Rev. J. S. Conning, D. D., Secretary of the Board of National Missions; Robert E. Speer, D. D., Secretary of the Board of Foreign Missions; Professor Robert Dick Wilson, D. D., of Princeton, N. J., Rev. Robert M. Labaree, D. D., of Lincoln University, Pa., Rev. Silvester W. Beach, D. D., of Princeton, N. J., Rev. J. Christy Wilson, of Persia; Rev. F. Paul McConkey, D. D., of Philadelphia, Pa., Rev. Henry W. Frost, D. D., of Princeton, N. J., Rev. Alexander Alison, Jr., D. D., of Bridgeport, Conn., Rev. W. F. McMillan, D. D., of Philadelphia, Pa., Rev. Francis Shunk Downs, Secretary Board of Foreign Missions; Rev. David S. Kennedy, D. D., of Philadelphia, Pa., Rev. John McDowell, D. D., Secretary of the Board of National Missions, Rev. A. C. Gaebelein, D. D., of New York City; Rev. T. E. Little, of New York City; Rev. Floyd E. Hamilton, of Korea; Rev. A. Z. Conrad, Ph.D., D. D., of Boston, Mass., Rev. Paul Kanamori, of Japan; Rev. Rockwell S. Brank, D. D., of Summit, N. J., Rev. William N. Blair, D. D., of Korea; Rev. Harold Paul Sloan, D. D., of Haddonfield,

N. J., Rev. G. W. McPherson, D. D., of Yonkers, N. Y., Rev. Abraham L. Latham, D. D., of Chester, Pa., Rev. George Johnson, Ph. D., of Lincoln University, Pa.

At the meeting for the presentation of Missions on Sunday at ten a. m., the following spoke: the Rev. Paul Martin, of Princeton; Rev. Norman C. Whittemore, of Korea; Rev. C. H. Yerkes, of China; Mr. E. H. Greyling, of South Africa; Rev. E. M. Clark, of Japan; Mr. H. M. Coulter, on Missions to Mormons; Rev. F. E. Hamilton, of Korea; Rev. C. L. Crane, of Africa; Rev. J. C. Wilson, of Persia; Rev. R. R. Gailey, of China; Mr. J. T. Alam on Missions to North American Indians; Rev. M. A. Hopkins, of China; Rev. Paul Hosler, of China; Rev. Wendell Taylor, Student Volunteer Secretary; Mr. R. E. Good on Mission Work in Canada; Rev. S. C. McKee, of China; Rev. C. E. Rettew, of the Philippines; Mr. R. M. Ewing on the Forman Christian College.

Henry W. Smith

Mr. Henry W. Smith, Instructor Emeritus in Elocution, died on March 9th, after an illness of three days. He was in his seventy-seventh year. Mr. Smith was the senior member of the Seminary Faculty. He was born in Williamstown, Mass., February 25, 1849; was graduated from Williams College in 1869, studied voice culture and elocution in Boston and taught in Williams College and Boston University.

Mr. Smith began his service with the Seminary in 1878, forty-eight years ago. This term of service is the

more notable because, as Mr. Smith was not long since heard to express it, he had as a teacher been in association with all those who have taught in the Seminary in the hundred and fourteen years of its history, except five professors, namely, the three Alexanders, Dr. Miller and Dr. Breckinridge. Dr. Charles Hodge's death occurred in 1878, just after Mr. Smith began his connection with the Seminary. During his long term of service, Mr. Smith held the esteem of both Faculty and students as a conscientious instructor in a correct theory and practice of elocution, and as always a courteous, kindly Christian gentleman. In addition to his work in voice culture, the Seminary benefitted by his musical ability and leadership. Though Mr. Smith was made emeritus a year ago, he continued instruction of elective classes and criticism of sermons until the time of his death. His wife, née Isabella Hubbard, died in 1914. He is survived by his son, Mr. Murray D. Smith.

**Professor John D. Davis, Ph. D.,
D. D., LL. D.**

Princeton Theological Seminary, its Alumni and friends, and the Church at large have suffered a great loss in the death, on June 21st, at the Jefferson Hospital, Philadelphia, of Professor John D. Davis, D. D. Immediately after the Seminary Commencement he had a minor operation for a cyst in the throat. His recovery from the operation did not proceed well, and his unexpected death was due to a hemorrhage in connection with the wound.

Dr. Davis was born in Pittsburgh,

Pa., on March 5, 1854, being the son of Robert and Annie Williams Davis. Before entering college he was a bank employee. He entered Princeton University in 1875 and was graduated in the class of 1879. This class is notable for the number of its members, including President Woodrow Wilson, who in after life became eminent in various walks of life. In this class Dr. Davis graduated as first honor man and Latin Salutatorian. Having been awarded the Fellowship in Philosophy by the University, he studied in the University of Bonn, and in 1881 entered Princeton Theological Seminary, was graduated in 1883 and awarded the George S. Green Fellowship in Hebrew. He served as Instructor in Hebrew in the Seminary during the session of 1883-84 and studied on his Fellowship in the University of Leipzig, 1884 to 1886. On his return he resumed his duties as Instructor in Hebrew and in 1888 became professor of Hebrew and Cognate Languages. In 1892 the title of his professorship was changed to Semitic Philology and Old Testament History, and in 1900 he succeeded Dr. William Henry Green as Helena Professor of Oriental and Old Testament Literature. He was awarded the degree of Ph. D. by Princeton University in 1886, was honored by the same University in 1898 with the degree of Doctor of Divinity, and by Washington and Jefferson College in 1902 with the degree of Doctor of Laws. In 1894 Dr. Davis published "Genesis and Semitic Tradition," and in 1898 "A Dictionary of the Bible," which has been several times revised and enlarged and has had a steadily increasing sale and is the most used and

influential one volume Bible Dictionary. It has been translated into several foreign languages and preparation is now being made for its appearance in Portuguese and Spanish. He was the writer of critical notes in the Westminster Teacher from 1899 to 1907, and contributed frequently to Biblical and archeological journals.

The external facts of Dr. Davis' life may thus be briefly summarized because so much of his history is bound up in the service of Princeton Seminary from his student days until his death. Long as this service was, the value of it is measured not merely by its duration, but by the quality of the man as a personal influence and a teacher.

An older generation of the Alumni remember him as their teacher of Hebrew and pay tribute to him as a master in the teaching of language. The instruction was so orderly and clear cut, never thrusting on the student's attention matters for which he was not prepared, never omitting anything needed, combining rule and vocabulary and practice, that it is remembered as a marvel of economical instruction.

A later generation of students feel themselves deeply indebted to him for his courses in Biblical Literature, especially his curriculum courses on Old Testament History, in the Poetic Literature of the Old Testament, and in Introduction and Exegesis of the Prophets, as well as for numerous elective courses and for guidance in studies of private research in Old Testament subjects. He possessed the rare faculty of not only instructing his students in regard to the specific passages or Biblical questions before them, but in such broad, accurate and fundamental prin-

ciples of interpretation that they were trained both to meet the difficulties immediately before them, and to face squarely and undismayed new adverse critical theories of the Old Testament as these might from time to time arise, and to become progressively intelligent and appreciative students of the Bible.

His students pay him reverence as a strong conserving and constructive influence in their theological education. And what he did for the students of the Seminary, he did for the Church at large in his Bible Dictionary and other publications and in public addresses.

In the class-room and out of it he moved among his colleagues and the student body as a man of high spiritual ambition and attainment, yet an example of modesty and humility, a wise counsellor and a man with a vision like unto the prophets whose words he expounded.

In 1889 he was married to Marguerite Scobie of San Francisco, who survives him, as also do his children: Miss Jean Scobie Davis, Professor of Economics at Agnes Scott College, Decatur, Ga.; Nathaniel Peniston Davis, American Consul at Pernambuco, Brazil; Anne, wife of Professor Mowbray Velte of Forman Christian College, Lahore, India; Philip Haldane Davis, Instructor in Classics at Vassar College, and Miss Lois Elizabeth Davis, about to enter Bryn Mawr College.

The funeral service was held on June 23rd at his late residence, and his body was laid to rest in the Princeton Cemetery.

(Delay in the issuing of this number of the Bulletin has made it possible to insert this notice of Dr. Davis' death.)

The Grace Carter Erdman Prize in English Bible

At the May meeting of the Board of Directors the following action was taken: "The Rev. Pardee Erdman having expressed a willingness to contribute one thousand dollars towards the establishment of an English Bible Prize in memory of his wife, Mrs. Grace Carter Erdman, the Directors and Trustees of the Seminary accept the gift with the understanding that the money will be invested and the income each year set aside for a prize of \$50 to be awarded by the Professor of Practical Theology to that member of the Senior Class who has done the best work in English Bible during his course in Princeton Seminary, covering at least two years."

Professorship in Religious Education

Under date of March 26, 1926, Mr. Thomas W. Synnott, of Wenonah, New Jersey, President of the Board of Trustees of the Seminary, addressed a letter to the Board of Directors from which the following are extracts:

"As you may perhaps be aware, I have been especially interested as a member of the Board of Christian Education in the establishment of Bible Departments for the systematic teaching of the Bible in our Presbyterian colleges. To fit men for the proper conduct of these departments requires, in addition to the regular theological course, a certain amount of special training. I understand that there is a demand for such training to fit theological students for work as Directors of

Religious Education in our Presbyterian churches, and also that furloughed missionaries who are called to teach on the foreign field feel the need of a specialized preparation. As a Trustee of the Seminary, I believe that we should fall in line with what other Presbyterian Seminaries have felt called upon to do, and establish a department of Religious or Bible Education. Those who engage in teaching the Bible at home or abroad should be well grounded in that strong evangelical faith for which Princeton has always stood. I desire, therefore, to make to you the following proposition.

I will make available a fund of \$60,000, the annual income of which shall be used for the part payment of the salary of a regular professor of Religious Education.

This is on the condition that the Trustees set aside the undesignated contributions of the Alumni to the Endowment and Enlargement Fund, and amounting to \$50,000, as a special alumni fund, the annual income of which shall be used to pay the balance of the salary of this professor of Religious Education.

The increased interest in the study of the Bible is shown by the fact that in 1914 the Bible Chair Endowment Funds held by and for our Presbyterian Colleges amounted to but \$300,000, while today it is \$2,130,000, and colleges find it difficult to obtain properly qualified instructors for these Bible Chairs."

The Board of Directors took action upon Mr. Synnott's letter: "Resolved, That the Board of Directors accept with thanks the generous offer of Mr. Thomas W. Synnott, and do hereby

establish a Professorship of Religious (Christian) Education; and we submit herewith the letter of Mr. Synnot containing the offer of \$60,000, the income of which, together with that of the Alumni Fund, shall be used for the salary of a professor of Religious (Christian) Education.

The details in regard to the exact nature of the course and its place in the curriculum will be determined later.

Princeton Community Hospital

Princeton Seminary is deeply interested in the effort being made this summer by the town of Princeton to provide an adequate Community Hospital. Last year Princeton University completed a beautiful and splendidly equipped Infirmary, in which, through a gift made by Mr. E. Francis Hyde in the name of the Seminary toward its building, and through the Seminary's further contribution to its endowment, the members of the Seminary Faculty and the student body have the same privilege in this University Infirmary as the Faculty and students of the University. But this does not provide for the families of the Faculty, of married students and of missionaries resident in the Calvin Payne Hall. For these the new hospital will provide in case of illness. A fund of more than six hundred and two thousand dollars has been subscribed for the building of the hospital and its permanent endowment. The building will be located on the north side of the town, and is planned to contain fifty-four beds, and to provide adequate operating, emergency, clinic and laboratory facilities. Through the generosity of officers and friends of the

Seminary, funds have been contributed in the name of the Seminary.

Congratulations to

Dr. J. Ritchie Smith

By a reception on May the eighteenth, Dr. and Mrs. J. Ritchie Smith celebrated Dr. Smith's completion of fifty years of service as an ordained minister of the Presbyterian Church. These years have been occupied by pastorates in the First Church of Peekskill, N. Y., in the Market Street Church, Harrisburg, and in the Professorship of Homiletics in Princeton Seminary.

Dr. Smith received most cordial congratulations from a very wide circle of friends. They were especially gratified to learn of his recovery from a recent serious automobile accident and that he is definitely planning to resume his work in the Seminary next September.

Seminary Chorus

For the fourth year the Rev. Findley D. Jenkins, Instructor in Systematic Theology has, in addition to his work in this department, contributed to the life of the Seminary by the training and conduct of the Seminary Chorus. Under his skillful leadership and conduct the students of the Chorus, and through them the Seminary, have been educated in accurate and artistic rendering of religious music of a high order. The Chorus has given musical services in churches in Philadelphia, Elizabeth, Newark and Princeton during the year, and taken part in the exercises of the Seminary Commencement.

Mr. Jenkins has felt compelled to re-

sign the leadership of the Chorus because its demands upon his time and energy have proved to be too great a burden in connection with his teaching duties in the Seminary. In the Faculty's annual report to the Board of Directors there is an item: "The Faculty has learned with regret that Mr. Jenkins will be unable to continue as Director of the Seminary Chorus, and desires to express its high appreciation of the service that he has rendered," and asked that some arrangement be made by the Directors and Trustees whereby musical training along the line which Mr. Jenkins has developed may be provided for the students during the coming year.

The Next Seminary Year

The One Hundred and Fifteenth Session of the Seminary will open on September 28th with matriculation of new students in the parlor of Hodge Hall and the drawing for the choice of rooms by entering students at three o'clock in Stuart Hall.

New students will please bring with them when matriculating, if they have not sent them in advance, their credentials as described in the catalogue, namely, letters of commendation from their pastors and their college diplomas or other official evidence of the degrees received and the year when these degrees were given. A student coming from another seminary shall bring a letter of dismissal from such seminary, together with a full statement of the courses already accomplished there, and students wishing to receive credit for theological studies taken in connection with their college course shall bring official evidence that such courses

have been taken. Candidates for the Master of Theology degree shall bring both their college and seminary diplomas or other official evidence of them.

The opening address of the Seminary year will be given in Miller Chapel on Wednesday, September 29th, at eleven o'clock, and lectures and recitations will begin the same day.

To facilitate the making up of an accurate list of prospective students, the Registrar of the Seminary, the Rev. Paul Martin, will appreciate it if all those who plan to come to the Seminary will write him to that effect in August or early September.

The Alumni Dinner at the General Assembly

The Princeton Alumni Dinner at the Assembly was through the courtesy of the Brown Memorial Church held in the parish house under the supervision of the ladies of the church. Two hundred and sixteen at table made a larger gathering of Alumni than at any previous Assembly. Addresses were made by the Rev. W. O. Thompson, D. D., Moderator of the Assembly; the Rev. Charles R. Erdman, D. D., Retiring Moderator of the Assembly; the Rev. John B. Laird, D. D., Vice-President of the Board of Directors; President J. Ross Stevenson, D. D.; the Rev. K. H. Huffman of Baltimore, and by the Rev. William A. Waddell, D. D., President of Mackenzie College, Brazil.

The Stuart Professorship of Apologetics and Christian Ethics

The close of the session of 1925-26 is marked by the retirement from the teaching staff of the Seminary of Pro-

fessor William Brenton Greene, Jr., D. D. Dr. Green's connection with the Seminary dates from his student years, 1877-1880. During the years 1883-1893 he served as a Director of the Seminary. He was pastor of the First Church of Boston, Mass., and the Tenth Church of Philadelphia. He accepted a call to the Stuart Professorship of the Relations of Philosophy and Science to the Christian Religion and held this chair from 1892 to 1903. In 1903 he became Stuart Professor of Apologetics and Christian Ethics and has filled this chair until the present date.

At its May meeting, the Board of Directors accepted his resignation and made him Professor Emeritus of Apologetics and Christian Ethics. The Seminary is deeply indebted to Dr. Greene for his services as a teacher in curriculum classes and also in his highly prized elective courses. More than this, during these long years he has gone in and out among us as ever the high-minded, conscientious Christian gentleman whose presence and example has been a molding force in shaping men for the high office of the ministry. It is hoped that as Professor Emeritus he may long continue to exercise this influence.

The Board of Directors of the Seminary at its May meeting elected The Rev. J. Gresham Machen, D. D., now Assistant Professor of New Testament Literature and Exegesis, to fill the chair of the Stuart Professorship of Apologetics and Christian Ethics. The General Assembly, on the recommendation of its Standing Committee on Theological Seminaries, postponed the question of the confirmation of the

election. A special committee of three ministers and two elders was appointed to make a sympathetic study of conditions affecting the welfare of Princeton Seminary and to report to the next General Assembly.

Books by Seminary Professors

Three new books by members of the Seminary Faculty have appeared in the last twelve months:

The Epistle to the Romans, An Exposition. By the Rev. Charles R. Erdman, D. D., LL. D. Philadelphia, Westminster Press. 160 pp. This forms one of the series of expositions of the New Testament of which the following have already been published: The Gospel of John, The Gospel of Matthew, The Gospel of Mark, The General Epistles, The Acts, The Gospel of Luke, The Pastoral Epistles of Paul.

What is Faith? By the Rev. J. Gresham Machen, D. D., New York. The Macmillan Company. 263 pp.

The Holy Spirit in the Gospels. By the Rev. J. Ritchie Smith, D. D. New York. The Macmillan Company. 394 pp.

The Library

At the May meeting of the Board of Trustees the librarian reported that during the year the Library had acquired 135 bound volumes by gift and 1,586 by purchase; these with 21 pamphlets bound in the Library make an addition of 1,742 bound volumes and bring the total now in the Library to 122,126. The number of pamphlets added was 2,199, making the present total of pamphlets 43,453. Work on the library of the late Professor War-

field has been completed. From it there have been added to the shelves 2,611 volumes and 1,924 pamphlets.

Since the November Bulletin the Library has received the following books for the Alumni Alcove:

Persuasive Evangelism, Philadelphia, 1925, by the Rev. Marshall Harrington, '99.

What is Faith? New York, 1925, by the Rev. Professor J. Gresham Machen, D. D., '95.

An Introduction to the New Testament, 1925, by the Rev. Donald W. Richardson, '06.

The Logic of Evolution, Boston, 1925, by the Rev. Charles B. McMullen, Ph.D., '00.

A Guide to the Study of the English Bible, revised edition, Durham, N. C., 1926, by Hersey E. Spence and James Cannon III, '18.

Hymns, original and translated, Philadelphia, 1925, by the Rev. Louis F. Benson, D. D., '87.

Twentieth Century Sermons for Twentieth Century People, 1926, by the Rev. Charles C. Walker, D. D., '88.

Things most surely Believed, New York, 1926, by the Rev. Gerrit Verkuyl, Ph. D., D. D., '04.

Fundamental Christianity, New York, 1926, by the Rev. Francis L. Patton, D. D., LL. D., '65.

The Theology of Religion, New York, 1926, by the Rev. William S. Bishop, D. D., '91.

Putting on Immortality, New York, 1926, by the Rev. Clarence E. Macartney, D. D., '05.

The Holy Spirit in the Gospels, New York, 1926, by the Rev. Professor J. Ritchie Smith, D. D., '76.

The Beliefs of the Shiah, translated

from the Persian by the Rev. J. Christy Wilson, '19.

Catechism of Presbyterian Church Government by Alexander T. McGill, translated into Urdu, Allahabad, 1878, by the Rev. Elwood M. Wherry, D. D., '67.

The Christ of the Old Testament, Richmond, Va., 1926, by the Rev. Professor Edward Mack, D. D., '89.

The following pamphlets by alumni have been received:

From the Rev. Ralph W. Nelson, '18, Fundamentalism and Experimental Logic, and A Behavioristic Approach to the Christian Idea of God; from the Rev. James Robinson, D. D., '93, Fiftieth Anniversary of the First Presbyterian Church in Bethlehem, Pa.; from the Rev. Herbert Adams Gibbons, Ph. D., Litt. D., '08, The Far East and the Pacific as a Phase of European Politics, Philadelphia, 1925; from the Rev. George L. Guichard, '97, The Kingdom of Heaven: an Analytical Study of the Gospel of Matthew, Detroit, 1925; from the Rev. James A. Matheson, '94, A Brief History of the Allentown Presbyterian Church, Allentown, N. J.; from the Rev. Professor Frederick W. Loetscher, D. D., LL. D., '00, Three Sights Worth Seeing, Princeton, N. J., 1926; from the Rev. Norbury W. Thornton, M. A., '79, A Patriotic Triumvirate of States; from the Rev. Finley D. Jenkins, '19, Is Jesus God? reprint from the Princeton Theological Review of October, 1925, and January, 1926; from the Rev. George G. Mayes, D. D., '91, Sion Presbyterian Church, Winnsboro, S. C.: Historical Sketch 1799-1926; from the Rev. Paul F. B. Hamborsky, Ph. D., '05, Mit ismerünk mi Református Egyháznak? What is

the Reformed Church to our Knowledge? by John Muranti and Paul F. B. Hamborsky, Philadelphia, 1925, and from the Rev. Colin D. Campbell, '99, *The Nature of Literature* (1) the Definition, Regina, Sask., 1926; from the Rev. Professor Hastings Eells, Ph. D., '19, *The Genesis of Martin Bucer's Doctrine of the Lord's Supper*, reprinted from the *Princeton Theological Review*, vol. XXIV, April, 1926; *Missionary Work in Mexico*, reprint from the *Methodist Quarterly Review* for April, 1926, by Bishop James Cannon, Jr., '88; *Calvinistic View of Church and State*, by the Rev. A. v. C. P. Huizinga, a graduate student, 1904-05.

Alumni Notes

1855

The Rev. Ezra F. Mundy, retains the honor of being the oldest living graduate. He is nearing the completion of the 93rd year. Mr. Mundy was present at the Commencement exercises in May.

1865

The Rev. Prof. George L. Raymond, L. H. D., has suffered the loss of his wife, who died Dec. 12, 1925, in Washington, D. C.

1869

The Rev. William W. Heberton, D. D., has resigned as treasurer of the Board of Ministerial Relief and Sustentation after a service of forty years and a half.

1874

The Rev. George C. Yeisley, D. D., has been released from the First Church of Hudson, N. Y. Dr. Yeisley has been pastor of this church since 1875, more than fifty years.

1875

The Rev. Leigh R. Smith has been released from the church at Morrison, Iowa.

1882

The Rev. William K. Foster has changed his address from 248 S. St. Bernard Street, Philadelphia, to 4600 Spruce Street, Philadelphia.

The Rev. Charles Lee, D. D., and his congregation, the First Church of Carbondale, Pa., celebrated the fortieth anniversary of his pastorate, Nov. 8-12, 1925.

1883

The Rev. James W. Skinner, D. D., was elected moderator of the General Assembly of the Presbyterian Church, U. S., at its meeting in Pensacola, Fla.

1885-1886

The Rev. Samuel R. Hope, a graduate student, 1885-86, has resigned his church in Madison, N. C., and changed his address to 626 S. W. 12th St., Miami, Fla.

1886

The Rev. Prof. William P. Finney, D. D., has accepted the appointment as Manager of the Department of Historical Research and Conservation of the Office of the General Assembly, and began his new duties on April 1, 1926.

1890

The Rev. Allan M. Paterson, D. D., was installed pastor of the church at Woodbury Heights, N. J., May 5, 1926.

1891

The Rev. Prof. Charles R. Erdman, D. D., LL.D., has been elected President of the Board of Foreign Missions, to succeed the late Rev. J. C. R. Ewing, D. D., K. C. I. E.

The Rev. Samuel C. Hodge has suffered the loss of his wife, who died Dec. 13, 1925, in West Chester, Pa.

The Rev. James R. Kerr was elected moderator of the Presbytery of West Jersey at its spring meeting.

1893

The Rev. William F. Dickens-Lewis, D. D., was elected moderator of the Presbytery of Cleveland for his third consecutive year at its spring meeting.

The Rev. James Robinson, D. D., with his congregation, celebrated the fiftieth anniversary of the First Church of Bethlehem, Pa., Nov. 15-18, 1925.

The Rev. Oscar W. Zeigler will have charge of the regular services of Christ Church, Baltimore, Md., during the summer.

1894

The Rev. Hugh McNich, D. D., has been in-

stalled pastor of the church of San Juan Capistrano, Calif.

1895

The Rev. John M. Gaston, D. D., and Miss Eva Montgomery were married, Dec. 4, 1925, in Philadelphia, Pa.

The Rev. Lewis S. Mudge, D. D., LL.D., and Miss Anna Evelyn Bolton were married, Dec. 17, 1925, in Philadelphia, Pa.

The Rev. Mott R. Sawyers, D. D., was elected moderator of the Presbytery of Des Moines at its recent meeting.

The Rev. J. Paul Shelley, Ph.D., was released from the Chestnut Street Church of Erie, Pa., Nov. 18, 1925, to take effect Jan. 1, 1926.

1896

The Rev. William L. Freund has moved from Princeton to Atlantic City, N. J.

The Rev. William L. Schmalhorst has suffered the loss of his wife, who died March 14, 1926.

1897

The Rev. John Bamford, pastor of the First Church of Barnesville, Ohio, has accepted a call to the Northminster Church of Springfield, Ohio.

The Rev. William T. McKinney was installed pastor of the West Chester and Sharonville churches, Ohio, Nov. 29, 1925.

The Rev. Samuel W. Steckel, D. D., was released from the Westminster Church, Atlantic City, N. J., Jan. 19, 1926.

The Rev. James C. Stout, professor of Church History in the Biblical Seminary in New York City, received the honorary degree of D. D. from the College of Wooster in June, 1925.

The Rev. John Van de Erve, M. D., was elected moderator of the Presbytery of Charleston (South) at its spring meeting.

1898

The Rev. George H. Bucher has suffered the loss of his wife, who died April 6, 1926, in New Wilmington, Pa.

The Rev. Charles R. Nisbet, D. D., was elected moderator of the Presbytery of Upper Missouri (South) at its spring meeting.

1899

The Rev. Henry W. Bloch has received the honorary degree of D. D. from the Oglethorpe

University of Atlanta, Ga. He has also been made a Major in the Reserve Army of the United States by President Coolidge.

The Rev. Louis S. Brooke, D. D., was installed pastor of the Memorial Church, Detroit, Mich., April 11, 1926. Dr. Brooke was elected moderator of the Presbytery of Detroit at its spring meeting.

The Rev. William B. Frith was installed pastor of the church at Jordan, N. Y., Jan. 26, 1926.

1900

The Rev. George F. Baker was released from the pastorate of the Amwell United First Church, N. J., on Jan. 26, 1926.

The Rev. Leon C. Hills, D. D., has resigned the Capitol Heights Church of Denver, Colo.

The Rev. Charles M. Rauch, D. D., has resigned the Brookline Church of Chicago, Ill.

The Rev. Herbert Ure has resigned the church of Woodbury, N. J., to take effect June 20, 1926, of which he has been pastor for five years.

1901

The Rev. Thomas Walker Malcolm, D. D., was elected moderator of the Presbytery of Brooklyn-Nassau at its April meeting.

1903

The Rev. J. Edgar Park, D. D., has resigned the Second Congregational Church of Newton, Mass., to accept the Presidency of Wheaton College, Norton, Mass.

The Rev. William J. Sharp has resigned the First Church of Centralia, Wash.

1903-1904

The Rev. Samuel Edgar, a graduate student, 1903-04, and again, 1916-17, was released from the Reformed Presbyterian Church of Eskridge, Kans., Sept. 1, 1925, and was installed pastor of the Reformed Presbyterian Church of Santa Ana, Calif., Oct. 9, 1925.

The Rev. Julius Kempf, a graduate student, 1903-04, a missionary in China, in a recent trip up the West River was held up by bandits, stripped and robbed; but was allowed to return to Canton.

1904-1905

The Rev. Arnold V. C. P. Huizinga, a graduate student, 1904-05, after a six months' sojourn in Italy and France, has returned to his home in Thompson, Conn.

1905

The Rev. Frederick W. Evans, D. D., has resigned the Harlem Church of New York City, to accept a call to the Church of the Redeemer of Paterson, N. J. His installation took place Feb. 25, 1926.

The Rev. Harry G. Finney, D. D., was installed pastor of the Central Church of Fayetteville, Ark., Jan. 10, 1926.

The Rev. William D. Williams has been released from the Parkside Church of Madison, Wis.

1906

The Rev. George S. Fulcher was installed pastor of the First Church of Monmouth, Ill., Dec. 22, 1925.

1907

The Rev. William S. Bingham was recently installed pastor of the church at Punta Gorda, Fla.

1908

The Rev. John B. Ferguson was installed pastor of the church of Hopewell, Ind., May 24, 1926.

The Rev. Herbert Adams Gibbons, Ph.D., Litt.D., has been elected to the presidency of the Persia Society of America, succeeding President Judson, of the University of Chicago. Dr. Gibbons has also been elected President of the Governor Thomas Dudley Family Association, of Boston, Mass.

1909

The Rev. Benjamin F. Farber, D. D., has been released from the Sixth Church of Pittsburgh, Pa., that he may accept a call to the Fourth Church of New York City. He was installed pastor of the latter church, March 31, 1926.

The Rev. Walter E. Montgomery has been appointed principal of the Tainan Theological College, Formosa. This college serves the needs of the whole island at present and has an enrollment of twenty-eight students.

The Rev. Frederick N. Niedermeyer received the honorary degree of D. D. from the College of the Ozarks at its last commencement. He was given leave of absence for a trip around the world, beginning in January, 1926, and lasting about four and a half months.

1910

The Rev. Reid S. Dickson, western representative of the Board of Ministerial Relief and Sustentation, has been elected by the Board an associate secretary to succeed Rev. Robert Hunter, deceased.

The Rev. James Fisher has resigned the church of Raymond, S. D.

The Rev. James M. Thompson has resigned the churches of Cameron and Rock Lick, W. Va.

1911

The Rev. Frank H. Stevenson, D. D., has been elected President of the Board of Directors of Lane Theological Seminary.

1912

The Rev. John W. Claudy has resigned the Watson Memorial Church of Pittsburgh, Pa.

The Rev. Olin M. Jones, during the recent illness of Prof. G. H. Wailes ('97), took the latter's classes in Hebrew in the Reformed Episcopal Seminary in Philadelphia, Pa.

The Rev. William Stewart has resigned the church at Donora, Pa.

1913

The Rev. Hilton R. Campbell, Ph.D., has resigned the Hopewell Church of Thompson Ridge, N. Y.

1914-1915

The Rev. Drury L. Jones, a graduate student, 1914-15, was elected moderator of the Presbytery of Fayetteville at its spring meeting.

1915

The Rev. Peter K. Emmons was elected moderator of the Presbytery of New Brunswick at its spring meeting.

1916

The Rev. Edwin F. Montgomery of Jacksonville, Fla., has accepted a call to the church of Lake City, Fla.

The Rev. A. T. Tomshany, pastor of the church at Battle Creek, Mich., has in his church for a second year the largest Bible class in the state, which he himself conducts. It now numbers 750 members.

1918

The Rev. Howard E. Anderson has changed his address from Ludhiana, India, to American Presbyterian Mission, Saharanpur, U. P., India.

The Rev. Donald G. Barnhouse has accepted a call to Grace Church, Philadelphia, Pa.

The Rev. D. Rhea Coffman has accepted a call to the church at Long Branch, N. J.

1919

The Rev. Leroy Y. Dillener has accepted a call to the First Church of Woodbridge, N. J., and was installed pastor, Jan. 28, 1926.

1920

The Rev. William E. Baskerville was installed pastor of the church at Lebanon, Ore., April 28, 1926.

The Rev. Harry D. Fleming is now assisting the pastor of the First Church of Lancaster, Pa. His address is 154 East Walnut Street, Lancaster.

The Rev. William Masselink received the degree of Th.D. from the Louisville Baptist Seminary in the department of Biblical Theology in 1924.

The Rev. Andrew Veeteh Wu and Siok-Cheng Chi-tek were married, Feb. 17, 1926, in Kulangsu, Amoy, China.

1921

The Rev. Roland B. Lutz, now pastor of the Faith Church, Baltimore, Md., celebrated with his congregation the golden jubilee of the church, Feb. 7-14, 1926. President Stevenson delivered one of the addresses at the celebration.

1922

The Rev. Charles V. Hassler has resigned the Chanceford Church of Woodbine, Pa.

The Rev. Orion C. Hopper was installed pastor of the church at Cranford, N. J., Jan. 28, 1926. President Stevenson preached the sermon at the installation.

The Rev. Willis B. Kilpatrick has entered upon the pastorate of the Calvary Church of Newburgh, N. Y.

1923

The Rev. William D. Johnson was installed pastor of the First Church, Oskaloosa, Iowa, May 16, 1926.

The Rev. Theodore C. Meek and Miss Ruth Yant were married, Dec. 2, 1925, in Toledo, Ohio. Mr. Meek is pastor of the Mahoning Church, Danville, Pa.

The Rev. George J. Riester has resigned the First Church of Woodbury Heights, N. J.

1924

Mr. Andrew S. Layman, who has been pursuing his studies in Edinburgh, employed the spring vacation traveling on the continent with his wife, going as far as Naples. They will return to this country in July.

1925

The Rev. Robert M. Campbell has entered upon the pastorate of the Tenth United Presbyterian Church of N. S. Pittsburgh, Pa.

Mr. Earl Dubbel has accepted a position as Professor of English at Juniata College, Pennsylvania.

The Rev. William S. Irwin has accepted a call to the First Church, Beloit, Kans.

1925-1926

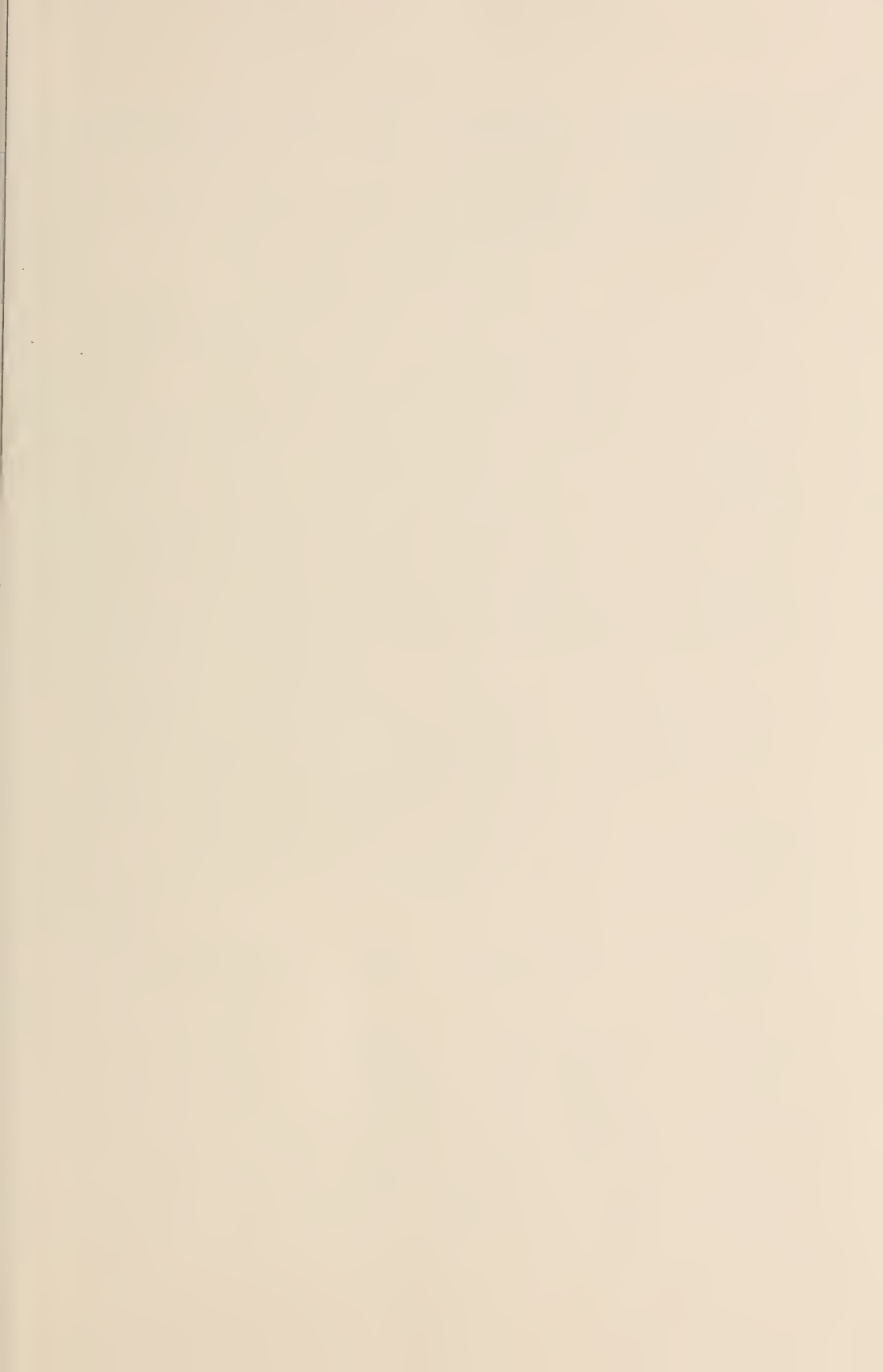
The Rev. Chen-Yuan Chen, a graduate student, 1925-26, will return to China to become pastor of a Presbyterian church in Peking.

The Rev. Kenji Kikuchi, a graduate student, 1925-26, is to serve as minister of the Japanese Presbyterian Church, Oakland, Calif.

The Rev. Byron Christopher Nelson, a graduate student, 1925-26, has accepted a call to the Lutheran Church of Perth Amboy, N. J.

The Rev. James Sprunt, a graduate student 1925-26, has accepted a call to the Presbyterian Church of Chase City, Va.

The Rev. Parks W. Wilson, a graduate student, 1925-26, was installed pastor of the church at Ashland, N. J., May 4, 1926.



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